

## The CRESSET

MOUNTAIN GROVE MISSOURI.  
R. F. D. No. 3, Caudle Grove.

### LOCAL LORE.

—On the account of sickness the CRESSET did not come out last week.

—Mr. Emil Oliver and Mr. John Sherman went to Brushyknob on last Sat. returned home Sun.

—The little daughter of Mrs. Sarah Caudle is now on the mend think she will recover.

—Mr. Mouser is still on the bed of affliction some little hopes of his recovery.

—Mr. Samuel Caudle has had quite a time with his face and jaw after getting his tooth pulled; he is better now again.

—We believe that there should be Prohibition to keep the stimulents from all who will get drunk.

—Who says that we are not giving the world the truth of the Bible? Let them prove it other wise thru the column of the CRESSET.

—Our hands has not been cold since the gloves came, but we had to sit by the fire on the account of our poverty stricken feet.

—We sure believe in Prohibition for it saves the poor hard working man from going to the store to get provisions for the babies, prohibited from having the means to go with.

—Meeting at the Caudle Grove in the Colony Tabernacle, every Thursday night, Saturday night and Sunday at 11 and at 7 o'clock. Come all who love to hear the Truth.

—We do not believe that there ought to be a preparedness to give to the rich gods of earth one billion dollars while thousands are starving to death. But we do believe that this government should protect the citizens.

—Our correspondent Mr. McCullough from Minneapolis, finds fault to us but not serious, the golden eagle with one wing cropped that he sent us, proves to us that our offence may yet be forgiven, thanks to all good friends and deeds.

—We have a farm in our list for sale, of 160 acres laying in Texas County in Township 30 Range 11 As cheap as dirt itself. If any one desire a good home call at the CRESSET OFFICE or write us at Mt. Grove Mo. R. 3 Caudle Grove for particulars.

## POPE OR CHRIST

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## CREATION AND FORMATION.

Continued from last week.

### ILLEGITIMATE.

(Continued from page 3.)

built a tower in the midst of it and also made a winepress therein; and he looked that it should bring forth grapes and it brought forth wild grapes.

And now, O inhabitants of Jerusalem and men of Judah judge I pray you betwixt me and my vineyard.

What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? Isa 5-1-2-3-4

God is here speaking of his vineyard, and his vineyard is the house of Israel the garden of Eden is where He planted them, and God looked that it should bring forth grapes and it brought forth wild grapes. (we say first Cain and Abel) We understand from the reading of the above scripture, that God was not looking for those wild grapes nor expecting them, Hence, they were "Illegitimate."

Now John said Cain was of that wicked one; it becomes necessary for us to understand something about what is meant in this, first we must say to our readers that Satan is the real wicked one, but in order to raise up children the Devil must have an agent to work through. And in order to get at the truth we shall ask you to read this, the language of David.

"For I was envious at the foolish when I saw the prosperity of the wicked.

For there are no bands in their death; but their strength is firm. (Ps 7-3-4)

Here David speaks of the wicked; and they had to be a different people to the Israelites, for the Israelites had bands in their death. But these Gentiles might be as wicked as they could be there was no bands in their death. This is the kind of a wicked one spoken of by John; for it was the Devil in the heart of a Gentile man that deceived Eve hence, John said "of that wicked one." Again we shall quote you this to further our claim.

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.

Their poison is like the poison of a serpent they are like the deaf adder that stoppeth her ear." (Ps. 58-3-4.)

Here is a plain fact that Cain was of the wicked one: realizing that he had to be accepted of God. And this is the reason why John spoke and by this the children of God and the children of the wicked one is manifested. Again it is said,

"The wicked watcheth the righteous and seeketh to slay him."

I have seen the wicked in great power and spreading himself like a great bay tree." (Ps. 37-32, 35.)

In this 32 verse you have, the two classes of people and in the 35th, you see the first power

given the Gentile world when they was first created see (Gen. 1-35) that dominion and power was taken from them in Christ creating them a new in Him. This mingling of these two people causing illegitimate children like those children spoken of.

"In those days also saw I Jews that had married wives of Ashdod of Ammon and of Moab:

And their children spake half in the speech of Ashdod, and could not speak in the Jews language but according to the language of each people." (Nehe. 13-23-24.)

This we say is what caused God to speak in this manner.

What mean ye that ye use this proverb concerning the land of Israel saying The fathers have eaten sour grapes and the children's teeth are set on edge?"

As I live saith the Lord God ye shall not have occasion any more to use this proverb in Israel Ezek. 18-2-3]

Yes the fathers would mingle; that is the formed people would mingle with the created people, which brought forth "Illegitimate" children as you will plainly see recorded in a former subject on the Forbidden fruit; and as explained in this subject, and is the cause for God saying the Fathers have eaten sour grapes and the children's teeth are set on edge or for the saying that He looked for grapes and it brought forth wild grapes.

The wild grapes was the "Illegitimate" children as we have before stated.

Now we trust that the pure eye will behold the clear fact connected with this Subject especially after they take into consideration the 16 ch. of Ezekiel in the manner we have presented it to them in a former Subject.

And in conclusion will say any one with an unprejudiced mind who read these columns will notice upon the banks of the beautiful river of life; the grand old harbor of heaven the green grown Forest whose beautiful ramparts of truth stand out in bold letters, bringing relief to the weary soul as he passes along the clear waters of life:

And the great and grand Iron structure of time and truth, on the beautiful back ground of age illuminates up over the ice-clad peaks of superstition, and warms up the cold heart of man into an illuminating fire of love. No guts of selfishness.

No blazing fire goes behind these works.

But a calm and peaceful eternity an heir of God and a joint heir with Christ. Amen

## Home Circle Column.

(Continued from page 3.)

respect at home, and he won't be apt to forget it. Perhaps if you had the temptations he has you might be lower than he is

A girl can be such a help to a brother if she will. And you who meet him in the world's broad field, don't judge too harshly.

You don't know his heart. You will never know the longing of his heart for better things while you and I are looking coldly and forgetting that for such as he the Blessed Master came and suffered There is not one but is worth saving, yet we professed followers of the Master pass by on the other side.

## COPHER COLUMN.

ST. PAUL MINN.

Jan. 13 1916.

Rev. Garrett,  
Mt. Grove, Mo.

Dear Brother:—After months, not to speak of days and weeks, of perseverance, I have at last composed a poem which is, if I do say it myself which shouldn't, far superior to anything ever attempted by Bro. Pearson, although I do admit he have some talent on that line. Please read.

### ELEGY.

Every week I read the CRESSET, And each week I more do find, That Creation and Formation, Do relieve the weary mind.

And they fill my hear with gladness,

When my soul is full of woe, And they take away the sadness Which do fill this world below.

But sometime a tear of sorrow, To my eye do find its way, When I think perhaps tomorrow CRESSET dear to me will say,

That Creation and Formation Will not be in any more, And I fear that then dear CRESSET,

Will drop down upon the floor.

And I fear that all the sorrow, Which has filled my heart with woe,

And I fear that all the sadness Which do fill this world below.

Will return to me,—and sighing, I will lay me down and cry, While I wipe a tear of sadness, From the corner of my eye.

All good things must have their ending,

This I know,—and, knowing, mourn;

All good things must end, and leave us

Sighing sadly and forlorn.

Yours in hope.

C. B. S.

### "THE WORLD'S CRESSET PERFECT."

The World's Christ is Perfect, He came from Heaven to earth, Yet Him they did reject.

From the first day of His birth,

The CRESSET is His mouth-piece,

From the blessed words He left,

It can never more be erased,

From the Ozarks hills and clefts,

Friends, let us beg you not to fear,

About the work of God's Creation

And never, never shed a tear,

About His work of Formation.

For never more will they fall,

While the Editor's life is given,

The CRESSET will hold them a-

bove all,

They are God's Witnesses from

heaven.

MINNEAPOLIS, MINN.

Jan. 20th, 1916.

Rev. L. S. Garrett:  
Mountain Grove Mo.

Dear Bro. Ed.:

The gloves sent you recently were not supposed to apply on writer's subscription.

The enclosed steel engraving of of the American Eagle will take care of that.

Was disappointed in your Article on Prohibition. Could for give you for not being with us heart and soul had you given a real reason, such as Bryan being for Prohibition. But when you call that poor, abused, 2x4 excuse "Liberty." Zowie! B.L.T.

canned that excuse way back when the Divine Sarah made her last farewell tour. Prohibition IS Liberty and Freedom for millions.

The error can be found with your stand on both Preparedness and Prohibition. Your faith in mankind, (Faith in man kind may O.K. in the Ozarks and in the Fiction Factories of Indiana; but its out of style in the world at large.) No naughty nation is going to attack us 'cause 'tis wrong to fight: No ne is going to drink too much, 'cause the Good Book says not to look upon, etc, Ring, down the curtain b4 I get all het up.

The Film, "Pertha Nation" is still with us, wish I might take Bro Ed. to see it. Her is some film her is.

By us the lumber biz is pretty good, how is it with you?

Must stop and read how many "Gringoes" were killed yesterday. Boy page "The Most Interesting American." What do you know about them blaming the W. K. European War on to our Teddy. Yours in P. and P. —Bro. Mac.

## Sucker Column.

CHICAGO, ILL.

Dear Bro. Garrett:

Had not the lovely CRESSET cast mellow light like the band of Providence leading Bro. Orr in paths of calm, he would long have gone into the fray with loins girt with the armour of righteous indignation.

Bro. Orr I love, in spite of his meanness and I wont say anything against him, but when he knows how poor I am, for him to cry it to the whole world in the CRESSET, is to much. I do have to eat 3 cent soup in cheap places out does he? No, say I his credit is better. He lives in splendid luxury, and never feeds me—only taunts me!

He can't even write good English, and is jealous because I can—All he can do is to taunt me.

He has even less hair on his head than I am commencing not to have—So he taunts me.

Then he is skinnier than than me, so he taunts me and says to get back to ditch digging.

Shame to him pretending to be a friend—I still love him—And wanting to get me in the ditch with him, digging mud to throw and taunt good friends with who are too proud to taunt back.

If he dont quit soon, I shall write just what I think of him instead of tempering my message with love, as I have this.

Forgive me Bro. Garrett for writing like this, but like you, I believe in The Truth, and I think Bro. Orr and I are good examples of Two Man Theory, And still he taunts me!

With best wishes from  
Bro. Goodwin.

### PLEASE NOTICE.

Any thing written in language that all our readers cannot understand will be dropped out we do not write, nor do we allow any thing written in the CRESSET that a child cannot understand who has come to the years of accountability, and this is the way we preach, please do not think hard of us.